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Biography.

LIFE OF STEPHEN, THE FIRST MARTYR.

THE leader of that "noble army of martyrs," who followed Christ even unto death, was St. Stephen. The Sacred History gives us no particulars of his country or kindred. That he was a Jew, appears evident from the whole strain of his apology before the Sanhedrim. (Acts vii.) Some of the ancient writers number him among the seventy disciples. This seems, however, to be little more than conjecture, although his thorough acquaintance with the Jewish and Christian dispensations, and their relation to each other, and the sacred learning and great ability with which he defends the Messiahship of Christ against its most subtle opposers, would seem to favour the opinion, and to indicate that he had enjoyed the advantage of our Saviour's personal instructions. As he united to these acquirements an undaunted boldness and fervent zeal, and as he also possessed a large measure of that spiritual influence which had been lately shed upon the Church; he was eminently fitted to defend the cause of his Master against his unbelieving countrymen, and to glorify him in the very agonies of death.

The number of the disciples was now greatly multiplied.—Many of these were native Jews, born in Judæa, and speaking the language of the country. Others were foreign Jews, born and educated in some country where the Greek language was spoken, and therefore called Grecians or Hellenists. These spake the Greek language, but corrupted by Hebraisms and Jewish idioms, and used no other Bible than the Greek Septuagint Translation.*

* The above account of the Hellinists is that generally received; but Salmasius (Comm. de Hellen. Qu. 1, 2, 3, 4, 5, præcipue, p. 232.) as quoted by Cave, gives a very different account of them. He says, that no people ever went under this notion and character; that the Jews, wherever dispersed, were not a distinct nation from those who lived in Palestine; that there never was any peculiar and distinct Hellenistic dialect; and that no such dialect is mentioned by any antient writer, and that the

Jealousies arose between these Grecians and Hebrews. The Apostles had probably intrusted the ministration of the Church's alms to some persons, who either were in reality partial to the widows of their own nation, or of whom the Grecians, as is natural to men under their circumstances, entertained groundless suspicions; and they were too much occupied in the spiritual concerns of a numerous Church, to pay that attention to the distribution of the common stock among the poor, which was requisite to remove all occasion of mutual jealousies.—How soon do we see the fair face of the Church disfigured by contentions! Little ought we to wonder at the enormities of its subsequent history, when we find such strong proofs of human corruption in its members, under the immediate government of the Apostles themselves.

This dissension, however, was of short duration; and, by the prudent care of the Apostles, harmony was completely restored. They called the multitude of the disciples together, and, having represented to them that the distribution of the common stock to the poor was a business of too much labour to consist with their due attenion to those more important parts of the apostolic office, to which they desired to give themselves continually, "prayer and the ministry of the word," (Acts vi. 4.) they directed the disciples to select seven holy and wise men, to whom the care of the poor might be committed.—This was the origin of Deacons in the Christian Church, whose peculiar office it was at first to "serve tables," that is, to minister to the necessities of the poor, and to undertake the distribution of the church's funds. And yet had this been their only employment, the apostles would scarcely have been so particular in their choice of persons, nor have set them apart with such solemnity. Their "serving tables" implied further, their attendance at the Table of the Lord's Supper, and at the Agapæ, or Love Feasts; both being then administered daily, and at the same time. And that their office extended still further, we find in the case of St. Philip, one of these seven Deacons, whom the Sacred History soon after represents as preaching the Gospel and baptizing.

It is on the institution of this new order of officers in the church, that we first hear of St. Stephen; who, in the enumeration given (Acts vi. 5) of the seven Deacons presented to the Apostles for their approbation, is distinguished above the rest by his strong attestation, that he was "a man full of faith, and of the Holy Ghost." The seven Deacons were Stephen Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas; and, as all these names are Grecian, it is probable that they were chosen from that part of the Church which had complained against the other. The ingenuous and liberal spirit, which ap-

phrase, so far from implying one who spoke a corrupt language, would rather give the idea of one who expressed himself in better Greek than ordinary. He considers them as not of the Jewish race, but Greek or Gentile proselytes, who had first embraced Judaism and afterwards Christianity; and, therefore, as not here opposed to Jews, but to the Hebrews, who were Jews both by religion and descent.

pears to have been exercised on this occasion by the Hebrews, served to repress the first rising of dissension, and was made to conduce to the enlargement of the Church. United again in the spirit of Christian charity, "the Word of God increased; and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." (Acts vi. 7.)

The Jews tell us, that there were not less than 480 synagogues in Jerusalem, for prayer and the exposition of the law; connected with which were schools or colleges, for the instruction of young persons. Many of these schools were erected at the expense of Jews residing in foreign countries, after whom they were named, and who sent hither their youth to be educated in the knowledge of their law and religion. "Stephen, full of faith and power," having done "great wonders and miracles among the people," and having thereby awakened the malice and opposition of the Jews, five of these synagogues combined together to encounter him; the synagogue of the Libertines, that is, as Cave supposes, Jews emancipated by the Romans; the synagogue of the Cyrenians, that is, Jews who inhabited Cyrene, a famous city of Lybia; the synagogue of the Alexandrians; that of Cilicia, in the Lesser Asa; and that of Asia, that is, that part of Asia Minor which lay near to Ephesus. These all rose up to dispute with Stephen.

The Sacred History is silent concerning the particular subject of disputation; but it informs us that his adversaries "were not able to resist the wisdom and the spirit by which he spake:" a remarkable and direct fulfilment of Christ's promise to his disciples, "I will give a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." (Luke xxi. 15.)

Unable to refute St. Stephen, yet unwilling to yield to the truth, and enraged at the triumph it had obtained, these men no longer ventured to oppose him with open argument, but betook themselves to the basest methods of silencing him. They suborned false witnesses against him, hoping that he might thus fall a sacrifice to their malice, under the same pretexts which had been alledged against his master. "We have heard him speak," said they, "blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place and the law; for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us." (Acts vi. 11. 14.)

Stephen was now standing as a criminal before the Sanhedrim, charged with having declared, that Jesus of Nazareth should effect the ruin of the Temple and the abolition of the Mosaic institution.

It may be here observed, that these accusations were grounded upon the very errors which blind the Jewish nation to this day; and Stephen's manner of combating them, is that which seems the most likely of all others to be

successful with that infatuated people. A late able writer, states these errors to have been, "That God had promised to them in their father Abraham the possession of the land of Canaan, that is, the enjoyment of this present world; and that they were to serve him with this expectation. This was their first and greatest error; the foundation of all the rest. For from hence it followed, that the kingdom of their Messiah was to be a kingdom of this world: and as Jesus of Nazareth did not effect such a kingdom, but declined it, they concluded he could not be the person; and that God had showed it, by leaving him to be despised, persecuted, and put to a shameful death. Concerning themselves they thought, that as God had chosen them for his people, they should never fall away, and be separate from him; that their Law and their Temple being intended for perpetuity, would never be abolished; and lastly, that the Church of God and its privileges should not be extended to the Gentiles, and that the Gentiles never would be taken into it."

The speech of St. Stephen before the Sanhedrim, (Acts vii.) is a refutation of all these errors; and his method of arguing, tho' at first view it may not seem pertinent to his subject, was certainly felt to be so by the Jews, whom it inflamed with implacable rage.

All who sat in the council, looking stedfastly on him before he entered upon his defence, saw his face as it had been the face of an angel; but neither this, which was probably a divine attestation on his behalf, nor the cogency of his reasoning, nor his forcible appeal to their consciences, could save the holy man from their fury: "They were cut to the heart, and gnashed on him with their teeth." But he, regardless of what was passing around him, "being full of the Holy Ghost," his heart wholly occupied with divine things, "looked up stedfastly into heaven, and saw the glory of God," some bright and sensible appearance of the Supreme Majesty, "and Jesus standing on the right hand of God," clothed in the robes of our glorified nature, and in a posture of readiness to protect and help, to crown and reward, his faithful servant. So easily can God satisfy, and even delight us in the want of all earthly comforts, and even in the extremity of suffering. Divine consolations are often thus nearest to us, when human aid is farthest removed.

He had no sooner made known his vision, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God," than the patience of his enemies was exhausted. Blinded by their fury, regardless of the illegality of the procedure, and taking it for a fact, demonstrated by his own declarations that he was a blasphemer, "they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him." (Acts vii. 57, 58.) But how honorable to Christianity is the scene now drawn by the sacred writer! The charity of the dying martyr is as fervent as his faith is firm. He had with severity reproached his adversaries for their malignant resistance of

the truth ; but when they touch even his own life, he falls before them without an opposing word. In defence of the truth he was valiant ; but he yields up himself without a murmur to their cruel rage. The closing words of the historian are pregnant with weighty instruction: "And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep ;" which is the usual phrase, whereby the New Testament beautifully describes the death of true Christians ; and, in the present instance, it strikingly contrasts the tranquility of the dying martyr, with the fury of his murderers.

"The eloquence of a Cicero," says an admirable Historian of the Church of Christ "would be mere feebleness on this occasion. All praise is below the excellency of that spirit which shone in the first of martyrs. Let it stand as an example of the genuine temper of martyrdom, of real faith in Christ, and of real charity to men ; and let the heroes of the world hide their heads in confusion." *Ass. Mag.*

Religious Communications.

ON ROBBING GOD.

THAT men are wholly dependant on God and infinitely indebted to him, must be acknowledged by all. That we owe him love and obedience is equally evident. That we owe him our time and talents, and are bound to improve them all according to his revealed will ; our riches, and ought to be willing, to part with them, at his call, for the purpose of supporting his worship, and administering to the necessities of our fellow men ; and that we are under obligations to do all we do with a direct view to promote the cause of Christ, and thus declare the glory of God, none, who believe the scriptures to be given by divine inspiration, will dare deny. Notwithstanding the unceasing obligations all men are under to love, serve, honor, obey and glorify God, it is an undeniable truth, that, in many things, we openly offend, and, in every thing, we come short of our duty.

In every age of the world, people have been disposed to keep back, from God, that which he required of them : and this conduct, he, by the mouth of his prophet Malachi, hath called robbery : and pronounced a curse upon them. If this robbing God, in former times, brought down the curse of heaven upon a rebellious people ; we have reason to believe that, in our days, the like judgments will fall upon sinners, who walk in the same ways of disobedience.

It is of importance to examine whether we are not guilty of rob-

bing God: and to know whether this is our character; it may be useful to show in what ways we may be said to rob him. If there were nothing due from us, we could not be said to rob God. Man's robbery of God must consist in withholding from him his just due. This was the way his people of old robbed him. They withheld the tithes and oblations he required; and defrauded him of his right.

1. A people may be guilty of robbing God, by refusing or neglecting to maintain public worship. "The Lord loveth the gates of Zion, more than all the dwellings of Jacob." It is the will of God that people should have Ministers to lead in his worship; to be the people's mouth in prayer to God, and his mouth to them in declaring the divine word.—They are the messengers of the Lord of hosts; and as such, are to come to the people on the most important errants. They are the servants of the Most High; and their business is to show mankind the way of salvation. It is the express will of God that the ministry should be supported by the people. "Even so hath the Lord ordained, that they, who preach the gospel, should live of the gospel:" and that "they, who wait at the altar, should be partakers with the altar." Nothing is more plain than that people should have Ministers; and provide for their maintenance in the work of the ministry. Therefore, if a people, through covetousness, neglect, when able, to settle and support a minister, through a fear of parting with any of their temporal substance; if they neglect or refuse to support a minister, whom they have settled; and, if instead of encouraging him in his work, they endeavor to discourage and dishearten him, by their penuriousness; they may be said to rob God.

People ought ever to remember, that God is the Proprietor of all their substance, and that they are bound to use it for him. "The earth is the Lord's, and the fulness thereof." The substance they possess is only lent them, by the Lord of the universe.

You, kind readers, are no more than stewards of divine bounty; and you must give an account of your stewardship. Such portions of your substance as God calls you to contribute for the support of a preached gospel, what right have you to keep back?—It is not yours; it is the Lord's; and he hath a right to demand it: and when he calls for it, it is robbery to detain it. It is depriving God of his rightful due.

If men would think rightly of this matter, and consider themselves as only stewards of divine bounty; if they would realize the propriety God hath in them, and in all they possess, it might serve to make them cheerful in supporting religion, and to cure that spirit of grudging all that is expended in this way, of which spirit, too many, in this day of declension, are unhappily and criminally possessed.

2. People may be said to rob God, by withholding assistance from objects of charity. We know the poor are in the world. God seeth it to be best that some should be poor; some rich, and some in circumstances of mediocrity. All is right, and peculiarly calculated to promote the best

good of the whole. Those who have riches are only stewards; and when objects of charity present themselves, it is an incumbent duty to distribute to their necessities. The rich should "be ready to distribute; willing to communicate," to objects of charity. Who would not, if suffering for the necessaries of life, desire some charitable assistance? "Whatsoever ye would that men should do unto you, do ye even so unto them: for this is the law and the prophets." When the poor and needy call for our assistance, and we are in a capacity to relieve them, but will not, through covetousness, we rob God of his right; and by thus wickedly detaining our Lord's goods, when he demandeth them to be distributed, by us, to needy objects, we prove ourselves unfaithful stewards.

3. Men rob God, by withholding from him their chief affections. God is infinitely excellent and amiable. He is richly communicative of his goodness, to the children of men. He is worthy of the highest love and supreme regard of all intelligences. He requires the throne in our hearts. To him, our supreme love is due; in gratitude for what we have received from him, and in the nature and fitness of things: therefore to refuse giving him our chief love, is robbing God.

4. Those are guilty of this sin, who willingly dishonor the Lord. In all our ways we should acknowledge him; and, in all our conduct, we should aim at the promotion of his glory. Our constant endeavor should be, to do the things that please him. Every talent committed to our trust ought to be improved in a way to bring honor to God. The great end of our being made rational is that we may serve God, actively, "with our bodies, and with our spirits which are God's." But all the glory we can give him, with our hearts, lips and lives, comes infinitely short of what is his due. How amazingly then, do the wicked and profane—those who trample upon his laws, violate his precepts, and refuse submission to him, rob God of his right. Every man is a robber of God, whose life casteth a dishonor upon him, and a reproach upon his holy law.

5. Those who neglect to worship God rob him of his rigtful due. There is a fitness, in that worship, which intelligent creatures are required to render to their Creator. Secret, family, and public worship are reasonably required. It is suitable we should, in these ways, testify the high sense we have of the glorious perfections of God, and of our entire dependence upon and obligations to him, for every favor we need, or do enjoy. Those, therefore, who worship not the God who made them, rob him of his right. Those families, who call not on the name of the Lord, rob their Maker. Persons, do the same, who neglect secret and public worship: or attend upon them in an irreverent and careless manner.

6. Persons are guilty of this robbery, when they neglect to keep holy the Sabbath day. God requires one day in seven for the more immediate service of himself. The institution of the Sabbath is reasonable and merciful. The duties of this day are calcu-

lated to it the christian for an everlasting sabbath of holy rest: to excite the sinner to a serious consideration of his ways, and to direct the serious inquirer into the paths of duty. Persons rob God, when they profane this day, by sluggish rest, by not attending to the duties enjoined, by pursuing their own secular concerns, by idle and vain conversation, by seeking earthly pleasures, by a careless and needless neglect of public worship, or an indecent and unbecoming behavior in the house of God. All the duties required of men upon this day are reasonable; and it is right this day should be kept holy to the Lord: therefore, those who profane it, in any way, rob God, and are guilty of horrid impiety.

7. All, who allow themselves in profane swearing, are robbers of God. The Lord is great, his name is excellent, his perfections glorious; therefore it is reasonably required of intelligent creatures that they treat God with profound reverence, whenever they speak to and of him. It is common for many, and those not the most mean men in society, in their own estimation, to swear, by the sacred name of their Maker, that they will do this or that; although God hath told them, "he will not hold them guiltless, who take his name in vain."—Profane language is one, among many others, of the crying sins of our land. It is a vice attended with neither pleasure nor profit; but is mean and contemptible—a vice which the most infamous characters can practice, as well as those who rank in high stations. All, whether in high or low stations in society, who indulge in this impious language, are contemptible for it, in the view of every sober and virtuous person. There are multitudes, and, who, for every little real or imaginary injury, will deal out their curses, and wish damnation to themselves and others. Because of this the land mourneth. O consider, ye who profane the name of the Lord, you rob God of that reverence, that is due to his holy name. Consider and repent.

The criminality of robbing God ariseth from what God is, from the relation we stand in to him, and the obligation we are under to be in subjection to his will, and in conformity to his precepts.

God is infinitely amiable and glorious in himself; and all he requireth of his intelligent creatures is reasonable and just. Not one of his requirements is hard—not one of his precepts unrighteous. As he is our Creator, it is right he should be our law giver. As he is our Preserver, as well as Creator, we owe every thing we are and have to him. All that faith and trust in; all that love and fear of God; and all that spiritual worship and obedience he requires of us, are due to him.—For sinners to break through these most solemn duties is awful ingratitude and robbery.

If a man should treat another with all imaginable kindness;—give him liberally from time to time, and manifest, at all times, the most marked attention, should the recipient defraud his benefactor of his just due, every person would condemn the conduct, and say the criminal merited signal punishment. But kind reader, it

is impossible for any man to do so much for another as God hath done for you. You cannot be under so great obligations to any man, as you are to God. How exceedingly criminal then is this robbery of your Maker! It is denying him his right. It is a violation of all the laws of justice and gratitude; and will serve to draw down the judgments of heaven upon all who are voluntary in this robbery.

If a people, or an individual, through covetousness, will not honor the Lord with his substance, by contributing some portion of it for the support of a preached gospel, such a people, or such an individual may justly expect the frowns of Providence. He, who has all nature at his command, can punish for covetousness, by recalling lent mercies, and by inflicting positive evils.

God punished his ancient people for their covetous neglect of his house and worship. "They sowed much, but gathered little." "Ye are cursed with a curse: for ye have robbed me, even this whole nation."

When it is the prevailing character of any people, or nation, that they dishonor God, by impious ways and practices; that they neglect the worship of God; profane the christian Sabbath—despise divine institutions and ordinances, and take the name of the Lord in vain; such a people or nation, have reason to tremble, for fear of the curse of heaven. Nations, as such, exist only in this world, and, for their sins must be punished in this world. Hence national sins forebode national calamities.

As to individuals who rob God, if they escape punishment here, they cannot escape hereafter; unless, in time, they repent, and obtain an interest in that atonement, which Christ made on Calvary. Such awful criminality and flagrant ingratitude, unrepented of, will never escape with impunity. The day is coming, when we shall be convinced, that all the ways of God are equal and right.

Happy for us, did we but feel, in a realizing manner, the bonds we are under, to love, fear and reverence the Lord, with our whole hearts; and to "yield our members instruments of righteousness to God, which is our reasonable service." To God all our services belong. "It is not a vain thing to serve the Lord, because it is your life." "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Those, who honor God, he will honor; but those who continue in their ways of robbing him, he will destroy. Said Christ respecting such people, "But those mine enemies, who would not that I should reign over them, bring hither and slay them before me." R. E.

THE CHARACTERS OF CÆSAR AND ST. PAUL COMPARED AND CONTRASTED.

In contemplating illustrious characters, as they are delineated in civil and ecclesiastical history, we find none, who shine more conspicuously than Julius Cæsar

and the Apostle Paul. They both had the advantage of a good education. In his Juvenile years, Cæsar was assiduously engaged in the acquisition of knowledge. He attended the lectures of the most celebrated professors of Greece and Rome; and was a student with Cicero in the same school of eloquence.

Paul was a pupil of a Jewish Rabbi of distinguished reputation. "He was brought up at the feet of Gamaliel." He was versed in the Hebrew and Greek languages; and his writings render it probable that he was acquainted with geography, astronomy and the prevailing philosophy of his time.

They both possessed superior mental powers, Cæsar had penetration and judgment sufficient to plan schemes, which eventually proved successful to the attainment of universal empire. By his quick discernment, he obtained an universal knowledge of mankind. He knew every avenue to the heart. He could induce his colleagues in the triumvirate to believe, that he was cordially promoting their interest, while, with incredible celerity, he was accomplishing mighty enterprises for his own aggrandizement. Doubtless he frequently beheld in fancy the kingdoms of Europe, Africa and Asia trembling at his nod.

Paul had a towering imagination, that could transport him to a paradise in the highest heavens. He possessed an understanding, that could ascend, by the regular steps of accurate reasoning, to truths of infinite importance. He could look beyond the consummation of the material universe, and behold events, which will transpire in the endless ages of duration.

They both were eloquent. By his persuasive powers, Cæsar could excite, direct and calm the storms of popular commotion. He could inspire his soldiers with high enthusiasm for martial glory, hush an insurgent multitude to peace, and engage even his enemies to promote his own designs.

Paul's eloquence could touch and move the adamantine heart of Felix. He could gain proselytes among the polished Athenians, and in the renowned court of Areopagus. And many perishing sinners allured by the attractive calls of mercy sounding from his lips, or subdued by the resistless energy of his heavenly elocution, have forsaken their devotedness to their country, and yielded themselves obedient servants to Israel's God.

They both were authors. Cæsar has given us a narrative of his own martial enterprises in Gaul, Germany, France and Briton. He has also written a concise account of the civil wars, in which he, himself, was a most conspicuous actor. Do any desire to become acquainted with the arts and stratagems of war, and with unparalled generalship; let them consult Cæsar's Commentaries. For strength of expression and beautiful simplicity of style, perhaps he has never been surpassed.

Paul wrote no inconsiderable part of the sacred Oracles. His writings prove, by arguments irresistible, the moral turpitude of man, exhibit the perfections of Jehovah and unfold the unsearch-

able riches of divine mercy. They inform us, that discarding the polluted morality of men, we should seek to be clothed with the righteousness of Christ. They clearly demonstrate that "death is" not "an eternal sleep," that the last trump shall disturb the slumbers of the tomb, and that our mortal part shall put on immortality. Do any wish to be initiated into the sublime mysteries of the gospel, and participate in the felicities of the heavenly world, let them read with attention the letters of this holy apostle.

They both were persons of invincible courage and fortitude. The pointed spear, the brandished sword, the surrounding foe and the field of blood could infuse no terror into Cæsar's soul. Borne on the wings of hope, he would frequently combat the enemy in the face of death. Undismayed he attacked his country's Capital, and the Roman Senate; and contested the palm of victory with Pompey whose fame and martial glory was almost universal. Cæsar endured pain with patience—his mind was firm in the midst of affliction. When the clouds of misfortune thickened over his head, and the storms of adversity were ready to burst upon him, buoyed by hope, he rose above the tempest, and like a planet recently eclipsed shone more refulgent.

When Cæsar engaged in dangerous enterprises, he was followed by an obsequious multitude. But Paul went alone. Arrayed in celestial panoply, he boldly encountered an opposing world. He attacked the superstitions of his countrymen, the sophistry and vain deceit of philosophers, the idolatry of deluded pagans, and all the power of imperious kings. View this christian warrior, patiently suffering tribulation and persecutions! Behold him trusting for assistance in the mighty God, attacking spiritual wickedness in high places, demolishing the strong holds of sin, and leading thousands of willing captives to the crimson standard of his heavenly King.

Cæsar was proud and selfish. Paul was humble and benevolent. Cæsar's haughty soul disdained a rival. Like Chaldea's impious king, he fondly hoped to ascend above the clouds, and fix his seat among the stars of God. Though he sometimes affected unbounded clemency, yet history does not inform us that he ever acted for the public good. Ambition was the spring of every action, and personal elevation the central point of every undertaking.

Though Paul was a person of distinguished talents, though he sustained an elevated rank in the church, and was honored as one of the founders of a spiritual empire, yet he aspired after no earthly emolument nor priestly dignity. He was an example of gentleness, meekness and humility. Let his indefatigable diligence, his journeys, his discourses, his prayers and tears witness to his benevolence and his anxious solicitude for the salvation of men.

They both sought a crown. For this, Cæsar sacrificed the lives of millions, covered the hills of Europe with the dead bodies of men, fattened the fields with

their gore, and tinged the rivers with blood. For this, he overturned the government of his country, and deprived the world of its brightest ornaments.

Paul sought no wreath of garlands, no glittering diadem; but he aspired after a crown of unsullied and never fading glory. For this, he endured numerous and heavy afflictions—suffered the inclemencies of weather and the pains of poverty, seasons of peril by land and by sea, ridicule and ignominy, flagellations, imprisonment and death.

We may easily conjecture the feelings of mankind towards these men. Would not the enslaved remnant of vanquished nations foster, in their hearts, invincible hatred towards him, who had robbed them of their property, their friends and their freedom, and imprecate the vengeance of heaven against this blood-stained conqueror? Did not the most respectable citizens of Rome, undazzled by the lustre of brilliant talents, the splendor of victory and high renown, consider Cæsar, as a detestable wretch, who had trampled on the dearest rights of men, whose commands were written in letters of blood, and whose character was too dark and odious for language to describe?

Paul preached the gospel to multitudes in various countries; thousands, by his instrumentality, saved from the delusions of heathenism and the dreadful effects of sin, entertained pleasing anticipations of immortal happiness in the paradise of God. Would not such love him with more than filial affection, or parental tenderness? Endeared to him by every tender tie, would they not continually implore the choicest benedictions to rest upon him?

We come now to mention their death. Amidst a hundred daggers pointed to his heart, Cæsar fell a victim to his own ambition. And if men are awarded in the future world according to their conduct ——— but I forbear ——— His death stands on history as an awful monument to the ambitious of succeeding ages. Let tyrants read, and tremble! Let them reflect that to be truly great, is to be truly good.

Paul was a martyr in the cause of righteousness. In view of the barbarous execution, he could exclaim with holy exultation, "I am now ready to be offered; the time of my departure is at hand. I have fought a good fight; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me in that day." When the agents of Nero were assembled to perform their nefarious work, doubtless holy angels hovered round; and when the fatal axe severed his head from his body, conveyed his spirit to the gates of glory. Would not all heaven welcome this venerable pilgrim to their bright abodes; and his Redeemer hail him, with this glorious salutation, well done, good and faithful servant, enter into the joy of thy Lord? Reflecting on the death of Cæsar and of Paul, who would not breathe forth this ejaculation, "let me die the death of the righteous, let my last end be like his?"

W. X.

Miscellany.

A LESSEN TO IMPENITENT SINNERS.

THE truth of the following statement may be relied on. A few years since a man was taken up on a charge of burglary, in a country town in one of the New-England states. Burglary was then punished with death. The criminal was tried, convicted, sentenced, and executed. After his condemnation, he confessed that he had been in a constant course of thieving for many years, and during the greater part of his life. Yet he imposed some limits on himself in this particular; he never took any thing unlawfully from his near neighbors, but was himself esteemed a very good neighbor. He stated that he had resolved not to steal any more after he should have arrived to the age of sixty; and this had long been a standing resolution with him. It is very remarkable that he was executed on the very day that he completed his sixtieth year! These facts were stated by the minister of the town where he was executed, in a sermon preached the Sabbath after the execution had taken place.

The case of this unhappy man is full of admonition to impenitent sinners. Their situation and conduct resemble what is detailed above, in the following particulars.

1. Many, if not most, impenitent sinners in a Christian land, are perfectly convinced that it is their duty to repent and believe. They are as thoroughly convinced of this, as the criminal abovementioned was, that his duty required him to leave off stealing: Yet they persist in a course of impenitence and unbelief. They do it deliberately, knowing their folly and wickedness. They know also, that their interest and their duty speak the same language, and urge them to *flee from the wrath to come.*

2. Impenitent sinners who enjoy the means of grace, and hear faithful preaching, generally resolve to repent and believe at some future time. While doing this, they are sometimes sensible, and sometimes not, of the gross affront they are deliberately offering to God, by acknowledging that it is their duty to love and serve Him, and yet determining to put off his love and service, because a course of sin is most agreeable to them for the present. They often fix upon some distant time, when, as they seem to think, they shall be under fewer temptations to continue in a course of sin; and when they can disengage their affections from the world. Poor, deluded men! As if a single argument could be urged for their repentance a year, or ten years, hence, which cannot be urged now; as if the habit of procrastinating, like all other habits, would not gain strength;—as if

the danger of final perdition were not inconceivably increased by this wretched deception of deferring till a future time what should not be left undone a single moment.

3. There is reason to believe, that a large proportion of those, who defer their religious concern to a future day, which is to be *a more convenient season*, are finally and forever undone. As to very many, the future day never arrives. They drop into eternity either without a moment's warning, or amidst the alarm and terror of a sudden and unexpected summons. They are not favored to live, as in the case before us, till the day when their fixed time expires. But should they, as they sometimes do, live till their future day becomes present, their usual practice is to fix *another future time.* It is not at all probable, that the criminal above described would have kept his resolution, if he had been spared beyond the period of sixty years. Why should he? The property of others would have had as many charms after that period as before; the temptations would have been in every respect as strong; and the reasons for abandoning his *easily besetting sin* would have gained nothing in force.

4. Impenitent sinners generally select some trait in their character on which they can dwell with pleasure. The criminal, whose case has been stated, was of this number. He obtained the reputation of a good neighbor from those who lived near him. On this he might pride himself; so deceitful is the human heart, and so fond of flattery. Possibly it may be thought harsh and unwarranted to compare men in general, (for the great body of mankind are impenitent,) with a notorious culprit and malefactor: and doubtless the great majority of men in a Christian country would abhor the thought of stealing. But do they not allow themselves in sins equally forbidden and equally heinous? Vast multitudes allow themselves, for instance, in profane swearing, others in impurity, both evidently as heinous sins as theft or robbery: and all the impenitent allow themselves to persist in the very aggravated sin of unbelief.

Let every impenitent sinner examine into the nature and enormity of his own guilt; let him humble himself before God, see his danger and the method of escape, and *turn from his evil ways that he die not.* *Pan.*

Question. *Will all the thoughts words and actions of men be brought into public view at the day of judgment?*

Answer. That there will be a day of judgment, in which men and angels shall be brought together in one great assembly, to receive a sentence of reward, according to their character and deeds, is most explicitly revealed.

This great event is plainly intimated in the Scriptures of the Old Testament; in the New, it is asserted by Christ and his inspired apostles, and many solemn descriptions are given of the coming of the Judge, the change in the elementary world, the resurrection and judgment of the dead,

together with the subsequent rewards. Such descriptions as we read, cannot be figurative, but must be understood literally.

Among those, who believe such a day, it hath been a question, how far the character of creatures will be disclosed to the universe? Whether only a general view of individual characters will be given, so as to know among whom they rank, the holy or unholy; or whether every thought, word, and action, will be publicly disclosed? Perhaps to some who do not wish such a disclosure, it may seem incredible, if not impossible, that all the thoughts, words, and actions of men should be brought into public view. They may also think it will be unnecessary. But who shall limit the power of God? That which is difficult to us, may be done by him with infinite ease.

The following considerations lead us to believe, that all secret thoughts will then be revealed, and that the veil of the covering that is now over the human heart, will be then wholly thrown aside.

First, Such a disclosure will be necessary to show the moral glory wisdom, justice, and goodness of God in his universal government of creatures. God hath a right, for his own glory, to have all his perfections displayed.—He made all things for his own glory, and the happiness of his obedient servants; but neither of these ends can be answered without a full display of his perfections. His perfections cannot be displayed without a full knowledge of the character, conduct, and actions of those whom he governs. Innumerable things happen, in God's government of men here on earth, that are not only unsearchable, but surprising. In the weakness of our understanding, we are ready to wonder why infinite wisdom and rectitude do thus order.

We are frequently astonished by divine allotments, and can compose ourselves only by resolving them into an inscrutable sovereignty. Many of these things are appointed, because he hath some future design to accomplish, of which we cannot conceive; but many more of them are designed to adapt his government to the character of the creatures he is governing. He is moved to them by the thoughts, words, and actions of men that are seen by him, yet altogether unknown by us. Sometimes it is done to check the hidden purposes of sinners, or to restrain their open violence, and fill them with a fear of his glorious greatness. Sometimes to bring men to consideration and repentance, to save his children, and prepare for them some great good by the evil they endure. All these mysterious parts of the divine government must remain so, until hidden things are made manifest by a public disclosure of the thoughts, words, and actions of all men. When this is done, astonishing glory will come to all the divine perfections, by God's present government of the world, and the apportionment that he makes to every creature. Then it will appear that every event in the divine government, from the rise and falling of an empire, to the falling of a hair from the head, is part of a most wise plan, in which every thing is

connected, every thing designed for some moral purpose, to display the glory of God, and make his obedient creatures the most happy. The happiness of the saints in heaven will principally arise from seeing the wisdom, justice, and goodness of the Lord's government. Guilt will doubtless wish to hide itself in secret, under the falling rocks and mountains; but innocence, integrity, and Christian honesty, will rejoice to have the whole disclosed, which is the ground of God's government. The triumphant, redeemed saints, will be willing to have all their sins here on earth laid open, that the wisdom of God and of his dealings may shine most brightly. There is infinite and glorious wisdom in the present government of the world, although it appears to us so dark and intricate. This darkness is partly from our own natural weakness, in those instances, where the greatness of the divine plan rises above the utmost elevation of human understanding; partly from our sin and inattention; also, in great part, from the cause we are now considering. But the great day of the Lord will remove this latter cause from the eyes of all, by the disclosure of every sinful purpose, and idle word The moral glory of all the divine perfections, even in the present government of men, will infinitely exceed all our expectations.

A second reason why men should give an account of all their thoughts, words, and actions, and for having them laid open at the day of judgment, is, that it may appear none are injured by any of God's appointments to them in this life, nor by the sentence of rewards that will be passed at that day. That God's distributions to men, in this life, are very different, we daily see. The wicked are often exalted, and the good depressed. His present judgments are not apparently proportioned to mens' vices. On this we remark, that the present is a state of trial, and not of retribution; but that will be a day of adjustment. All that is written in the book of God's knowledge, concerning the secrets in men's hearts, their hidden motives or hidden actions, will be proclaimed publicly. Then it will be seen that though all have received mercies they did not deserve, no one was ever injured by providence, or received a thousandth part of the evil he merited. It will also appear, though comparative justice between men did not take place in this life, that it is there done; so that truth, justice, and righteousness will be eternally glorified.

There will be the fullest evidence, that the sentence passed on the impenitent, is exactly proportioned to the sins they have committed, to the hardness and impenitence of their hearts, and to their abuse of the divine grace which now offereth them life.

A third reason, why the thoughts of all hearts should be revealed, and every idle word brought into public judgment, is, to show the riches of divine grace in the salvation of those that are brought to glory.

The exceeding sinfulness of all sin; the goodness of God, when all other means of deliver-

ance failed, in giving his own Son to be the redeemer; the humiliation and bitter passion of Jesus, to make an adequate expiation for sin; the purchase and gift of the Spirit, are great subjects to shew the wonderful goodness of God. If any thing can be added to these, to help our weak conceptions, it must be to see the constant resistance that is made to the application of this grace. When all hearts are revealed, and all words and actions brought into public judgment, it will appear that infinite power was united with infinite grace, in delivering the guilty from death, and bringing them to life. This power was exercised not only in suppressing their enemies, but also in restraining their own evil and backsliding hearts. All sinful men imagine they are willing to be saved; yet this is an utter mistake. They are willing to be happy, but not to be saved with such a salvation as God offers. The perfect disclosure that will be made at the day of judgment, of all that men have thought, designed and done, will show that there was a constant resistance to the Holy Spirit.—The sinner, when first instructed, tried to disbelieve the reality of the divine law, and the truth and holiness of the gospel. He feigned to himself, that the Lord is not a holy God, as he is represented, and that there is no punishment for sin. When first awakened, he strove against the power of the Holy Ghost to convince him of his iniquity, and his will stood fixed against submission, until made to bow by Almighty power. Look on him after he became a Christian! How many doubts! how many backslidings! what distrust of God! how lingering in the Christian course! how wedded to the world! how conformed to its sinful manners! how impatient and repining! how neglectful of known and plain duties! how weak in faith, in love, and every Christian grace! All these things will be seen at the day of judgment; and never, until then, will the riches of divine grace, in bringing his sons to glory, be fully known. By what is now known of mens' conduct, we have abundant reason to admire the divine compassion in bringing his children to glory. He does not cast them away, although they have many visible backslidings. But when the whole heart of Christians, with all its failings, which none but God and themselves now know, shall be seen, the riches of divine grace will appear still more admirable, in the sight both of men and angels.

Also, it will be necessary that the whole heart of God's people be brought into view, to justify them from the aspersions now cast upon them, and to show that they are very different people from the unsanctified. It is no uncommon thing, for the most grievious charges of hypocrisy to be brought against them. Both their profession and conduct are imputed, by the wicked, to the worst motives; and the grace of God in their hearts is denied.—These aspersions on the work of the Holy Spirit and on them, God will confound and wipe away. To do this, the thoughts and feelings of their hearts must be disclosed; and though there

will appear in them more sin than is now conceived, still it will be seen, that there is an essential difference of principle between them and the ungodly. God will own, before all creatures, the beginning of his own image in their hearts.

Reader, how awful, glorious, and interesting a day that will be! How glorious for the great moral Governor of the universe, when it is seen, that every appointment of his providence to every creature is right and wise. By the final sentence pronounced, the eternal perfection of his goverment will be demonstrated. How awful a day for the wicked, and how blessed an one for the believing! The total depravity of human nature will be no longer denied, nor the need of divine grace, for the salvation of any one, doubted. The evil of sin will appear in all its horrid colors. It will appear that nothing but almighty power and wisdom could have restrained sin in this world; and that to be left under its reigning power is the same as to be left in a state of eternal torment. Every mind will be awed, and every mouth stopped by the greatness of the transaction.

O reader, dost thou know such a day is before thee, and canst thou forget it? Art thou ready and willing to have thy heart disclosed, thy motives revealed before an innumerable company of angels and men? Will the darkness and secrecy of this world be any protection to thy hidden sins, when thou standest in the light of divine knowledge? Hast thou ever repented and obeyed? If thou hast not, delay not a moment to make thy peace with God. *Gen. Mag.*

ECCLESIASTES xii. 1—7.

A VIEW of the different materials of which man is composed, may teach us to form a proper estimate of him. He stands between the two worlds, the natural and the spiritual, and partakes of both. His body is material, but its inhabitant descends from another system. His soul, like the world from which it comes, is immortal; but his body, like the world to which it belongs, is frail and perishable. From its birth it contains in it the seeds and principles of dissolution, toward which it tends every day and hour, by the very means that nourish and maintain it, and which no art can protract, beyond a certain term. In spite of precaution and medicine, "the evil days will come, and the years draw nigh, when he shall say, I have no pleasure in them." Pains and sorrows will succeed each other, as "the clouds return after the rain;" blackening the face of heaven, and darkening the sources of light and joy. The hands, those once active and vigorous "keepers of the house," grown paralytic, shall "tremble;" and "the strong men," those firm and able columns, which supported it, shall "bow themselves," and sink under the weight; the external "grinders" of the food, the teeth, "shall cease, because they are few," and the work of mastication shall be imperfectly performed. Dim suffusion shall veil the organs of

sight, "they that look out of the windows shall be darkened." "The doors," or valves "shall be shut in the streets," or alleys of the body, when the digestive powers are weakened, and the sound of the "internal grinding is low." Sleep, if it light upon the eyelids of age, will quickly remove again, and "he will rise up" at the time when the first "voice of the bird proclaims the approach of the morning. All the daughters of music shall be brought low;" he will hear no more the voice of singing men, and singing women. Timidity and distrust will predominate, and he will be alarmed at every thing; "he shall be afraid of that which is high, and fears shall be in the way." As the early "almond tree," when it flourishes in full blossom, his hoary head shall be conspicuous in the congregation, the sure prognostic not of spring, alas, but of winter; he who like "the grasshopper," in the season of youth was so sprightly in his motions, now scarce able to crawl upon the earth, "shall be a burden" to himself, and the organs of sense being vitiated and impaired, "desire" and appetite "shall fail." The spinal marrow, that "silver cord," with infinite ramifications of the nerves, thence derived, will be relaxed and lose its tone; "and the golden bowl," the receptacle of the brain, from which it proceeds, "shall be broken." The vessel by which, as a "pitcher," the blood is carried back to the heart for a fresh supply, shall be broken at the fountain, and the wheel, or instrument of circulation, which throws it forth again to the extremities of the body, shall be broken at the cistern. When this highly finished piece of mechanism shall be thus disjointed and dissolved, "then shall the dust," of which it was formed, "return to the earth as it was, and the spirit shall return to God who gave it." Learn we from hence, to bestow on each part of our composition that proportion of time and attention, which, upon a due consideration of its nature and importance, it shall appear to claim at our hands. *Bishop Horne.*

EXPOSITION.

READING lately the twelve first verses of the eleventh chapter of the First Epistle to the Corinthians, the context appeared to me to throw light on the 10th verse, which is confessedly an obscure one, as appears from the various comments on the words "*because of the angels.*" That which seemed to me a probable interpretation may have occurred to many, but as I never met with it, I beg leave to submit it to the opinion of such of your correspondents as have turned their attention to biblical criticism.

The apostle evidently in the beginning of the chapter is discoursing of the order proper to be observed in religious assemblies, as being founded in that subordination which is of divine constitution. "The head of every man is Christ; and the head of the woman is the man;" "for this cause, ought the woman to have power (or a covering in token of being under power) on her head, because of the angels."

As if he had said, I enforce obedience to this ordinance from the consideration of the sad effects which resulted from a principle of revolt among the *heavenly intelligences*: departure from the will and order of God deprived angels of their seats among the blessed, who are now the rulers of the darkness and disorder which they first introduced, and still seek to promote, in this world. *Let their example be a warning to the Churches.*

Ch. Ob.

PRACTICAL REFLECTIONS ON MATT. v. 4.

BLESSED, says the world, are the joyful and the gay. Blessed are the rich, the prosperous, and the healthy. Blessed are they who cast away care, who laugh and drink and sing; who are vexed by no earthly calamities on the one hand, and by no qualms of conscience on the other; who dread no devil, who fear no hell, who feel no awful forebodings of a judgment to come, but having passed merrily through life, slip easily out of it without much horror in their minds, and without even a dying groan. Such are the world's happy men. Such is their blessedness. How many songs have been written in praise of the life which has been described, and have been sung with a chorus of joy by many a large company. *But blessed, says our Savior, are they that mourn, for they shall be comforted.* Our Savior warns us against the common joy of the world, for it is a joy which shall terminate in sorrow; whereas there is a sorrow which shall as assuredly end in joy. "Blessed," says Christ, "are they that mourn." This may be interpreted first as referring to the afflictions which many pious men endure, while the gay and the thoughtless seem to be free from them. "They come into no trouble," said the Psalmist, "like other folk; neither are they plagued like other men; their eyes stand out with fatness. They have more than heart could wish." While he says of himself, "For all the day long have I been plagued and chastened every morning." Many parts of Scripture speak of the afflictions of the righteous: as for instance, "For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth:" and again, "Many are the troubles of the righteous, but the Lord delivereth him out of them all." The truth is, that affliction and trouble are the means by which God very frequently brings the sinner to himself; while worldly happiness and prosperity are often the portion of those, who possess the most hardened hearts. How many Christians can bear witness to the justice of the above observation of Christ. They were once as gay and unconcerned as their most thoughtless friends are now. They joined in the midnight feast and revelry, and they praised the god of laughter and the god of wine. But while proceeding in this course they were overtaken by some calamity of life, by sickness, poverty, or some bitter disappointments, and the affliction which seemed at first to give the death blow to their hopes, subdued in them the love of the

world, and became the beginning of a new life of faith, and hope, and joy, and satisfaction in God They exchanged therefore a turbulent and heedless joy, which would have soon ended in sorrow, for a sorrow which has led to permanent and real joy.

But secondly, the mourning spoken of by our Savior may be understood as referring to that sorrow on account of sin which the Christian has felt, especially on his first repentance, and which he continues to feel in the daily exercise of the same grace. The sorrow of which we before spoke, *often* ends in joy, this *always* does, or this is that "godly sorrow" mentioned by St. Paul, "which worketh repentance unto salvation not to be repented of." Repentance is the foundation of all true comfort in religion. And repentance is accompanied with many a distressing thought, perhaps by many a tear, certainly by many a sorrowful remembrance of past negligences and sins; but such sorrow is soon turned into joy, and therefore "blessed are they who thus mourn, for they shall be comforted." Let us not then complain of religion as gloomy, though we should see some pious persons severely afflicted, and also much cast down. They are cast down perhaps only for a time: they may be suffering under a deep sense of their unworthiness, and as yet may have become but imperfectly acquainted with the grace of their Redeemer A Mary weeping at the feet of Jesus, and even a Lazarus lying at the gate full of sores, are happier than a Dives clothed with purple and fine linen, and faring sumptuously every day. "One in his life time receives his good things, and the other his evil things; but soon the one shall be comforted and the other tormented." "Blessed" then (as our Savior is represented to say in another Gospel) "are ye that hunger now for ye shall be filled. Blessed are ye that weep now, for ye shall laugh. But woe unto you who are rich, for ye have received your consolation. Woe unto you who laugh now, for ye shall mourn and weep." The laughter of the ungodly is as the crackling of thorns which is soon over; but the affliction of the righteous, though for the present it be not joyous but grievious, afterwards bringeth forth the peaceable fruits of righteousness.

ib.

THE PHILOSOPHER'S STONE DISCOVERED; OR THE TRUE METHOD OF TURNING ALL THINGS TO GOLD. RECOMMENDED TO ALL LOVERS OF PLEASURE.

ALTHOUGH not personally acquainted with you, yet sincere, disinterested desire for your good, induces me to take this method of communicating a discovery of the utmost imporpance, and worthy your attentive consideration. But it may not be improper first to inform you how I came by it. Some time ago I was greatly distressed with low spirits, and nothing was left untried in order to dispel those dark clouds which continually hovered about me: diversion of all kinds, balls, plays, &c. were the constant antidotes prescribed and tried. But all to

no purpose, my hopes were continually disappointed, and my distress continued and increased; till one Sabbath-evening, as I was sitting over the fire, not knowing how in the world to amuse myself on that tiresome day, an old acquaintance, who had heard of my distress, was ushered into my room, my servant having neglected to say I was not at home. At first the conversation went on slowly; we came however, to the point. I told him plainly I was not happy; somehow or other I had not that enjoyment and satisfaction I could wish from the objects around me, and the diversions I went to; though they amused me when engaged in them, yet left me more dull and less satisfied than ever. He looked at me with an eye of compassion and love, and said, in a friendly manner, 'It is in vain to seek the living among the dead. You are seeking happiness where it is not to be found. By having recourse to diversions and amusements, in preference to the strong consolations suggested in the bible, you act as unjudiciously, and shall as certainly be deceived, as if, amidst the sultry heat of summer, you should seek cooling refreshments from a painted tree, and shun the embowering, shady covert of a real grove. Truly there is no real solid happiness to be found in the things of this world; its most exquisite pleasures never repay the pains we are at to acquire them. But keeping God's commandments brings a peace which passeth understanding. Therefore I earnestly entreat you, as you value your own soul, reject not that salvation which is freely offered in the Gospel; but rely upon what Jesus Christ has done and suffered for your happiness, in life, in death, and in that important day, when all the kingdoms of the earth shall be gathered together, and an irreversible doom pronounced upon every one of the race of Adam.'

This roused me a little from my lethargy. I stared at him; Jesus Christ! Salvation *freely* offered! what can these expressions mean? In short, I took him for what the world calls a Methodist, or an enthusiastic fool. I, however, some time after found, through the blessing of God, how far his advice was just. In place of haunting the nests of vice and immorality, and taking up my precious moments in adjusting the benefits of pitiable vagabonds, and throwing in my might to the tax office for fools, I began to peruse the scriptures of truth, was enabled to cry to the Lord, who has promised to give rest to the weary and heavy laden; and now experience that joy and peace in believing which strangers to God know nothing of, and which those who follow the maxims of the world have no conception of. Now I know, that they who are justified by faith, and have peace with God, are the happy ones of the earth; for it is an interest in the divine favour that comforts in life, and supports in trouble, unstrings death, and delivers from the fear of it.—Strength will fail, beauty will fade, health will decay; but the knowledge of Jesus Christ and him crucified, abideth for ever.

'Permit me, then, my dear fel-

low mortals, while you are giving loose reins to your pleasures, while you are running the same round of diversions, permit me to ask one short question. Are you happy? or how do you hope to be so? I know that the world, that proud sovereign, requires your obedience, and would fain entice you with her empty pleasures to become subject to her tyrannic sway. High seated ambition which has banished every religious principle from the minds of thousands, calls you to aspire after the favour of the great, the applause of the learned, and the seat of the powerful; much prized opulence promises you houses, lands, corn, and wine, if you will but forsake all and follow her; above all, pleasure and amusement, with flattering lips, whisper in your ears, that they alone can make you enjoy happiness.

Before you give yourself up to these solicitations, consider a little, I beg of you, three things: 1st. Are you sure that in the hour of calamity you will find such enjoyments reviving cordials? and will you delight as much in them in the day of adversity, as in that of prosperity? 2dly. When sickness comes, death approaches, when you are stretched upon a death bed, time evanishing from your sight, and eternity full in view, will you look back with pleasure upon the many hours you have spent in pursuit of worldly good? Will they afford you an antidote against the fear of death, and be a rod and staff to comfort you through that dreary valley? And, lastly, When the trump of God shall summon you to Jehovah's impartial bar, has the world promised (and will it indeed be able) to protect you in that all-important hour? Will it afford you a sufficient covering from the wrath of an angry God, and heart-searching Judge? and will it procure you an acquittal before men and angels, and an inheritance in the heavenly glory? Alas! my dear friends, what say your consciences? surely if you think but a moment, they *must* answer *all* these queries in the negative. O let me intreat you, then, to consider them attentively? O trifle no longer with your precious souls, or with an awful eternity! As there is but a step between you and death, and none knows the day nor the hour in which he may be called away. O prepare to meet the Lord thy God. Let your first care be to secure the favour of an offended Lord, by betaking yourselves to the only Mediator. Flee to the Savior, the hope of Isreal, from the wrath to come. Delay not a day in expectation of a longer life, or lingering sickness; you may be too old to live. Take no rest till you have the well-grounded knowledge that your sins are pardoned, God reconciled, and Jesus your Friend, Advocate, and Portion; then you will find such delights in religion, as you would not part with for the pleasures of ten thousand worlds; then you will have the Lord of heaven and earth on your side, to make all things work together for your good; amidst all the vicissitudes of life, you will be happy in having an Almighty, never failing Friend to go to. In trouble, he will bear your burdens, and support your spirits. You will no longer view death as

the king of terrors, but as a welcome messenger to conduct you to your Father's house, and in eternity be blessed with the immediate presence of your God, and sing hallelujahs to Father, Son, and Holy Ghost. world without end! Amen.

As. Mag.

A SCRAP.

EVERY man has his God; and whatever IT be, IT is worshipped on the Sabbath, and in the sanctuary. While the Christian adores his *Maker*, the man of the world is paying homage to *Mammon*; the sluggard to *Ease*; the voluptuary to *Pleasure*; and the ambitious man to *Honor*. Thus, in various ways, the grand adversary of souls, catches away the word of life, and secures to himself the faithful service of thoughtless mortals.

FLATTERY.

FEW things are more universally condemned than flattery; yet there are few men, who are above its influence, and still fewer, who have courage sufficient to repel it with a faithful rebuke. The following anecdote is recommened, as affording a specimen of a good answer to flatterers. A certain clergyman in New England, eminent both for talents and humility, was one day accosted by a parishioner, who highly commended some of his performances, of which the clergyman himself had a very low opinion. After patiently hearing him a few moments, the clergyman replied; "My Friend, all that you say gives me no better opinion of myself than I had before, but gives me a much worse opinion of you."

PRAYER.

A MAN once complained to his minister, that he had prayed for a whole year, that he might enjoy the comforts of religion; but found no answer to his prayers. His minister replied, "go home now and pray, *Father glorify thyself.*" Reader, are you one of those who find no profit in calling upon God? Ask yourself, if your prayers are not all selfish.

CONFIDENCE IN GOD.

LABAN frequently changed Jacob's wages, yet Jacob never neglected Laban's work: If God should not grant us all that happiness we desire, but turn our comforts into sorrows, our Spring into Winter, yet we should never neglect to do his work, but continue waiting upon him till he shall lift up the light of his countenance upon us.

ANECDOTE.

Some time since, I was reading of a good woman, who being on her death bed, was asked, whether she wished to live or die. 'I desire,' said she, 'to have no wish about the matter, except that the Lord may perform his own will.' But, replied the person, which would you chuse, if the Lord was to refer it to yourself? 'why truly,' rejoined she, 'I would in that case beg leave to refer it back to him.' TOPLADY.

A VIEW OF THE PHYSICAL, MORAL AND IMMORAL EFFECTS OF CERTAIN LIQUORS UPON THE BODY AND MIND OF MAN, AND UPON HIS CONDITION IN SOCIETY.

Liquors.		*Upon his Body.*	*Upon his mind.*	*Upon his condition in Society.*
Water. Milk and water. Molasses and water. Molasses, beer, and Small beer.	*produce*	Good appetite. Health. Sound sleep. An agreeable complexion and Long life,	A peaceable disposition. Serenity of mind Industry and Domestic happiness.	Reputation and Wealth.
Cyder. Perry. Wine. Porter and Strong beer.	*produce*	Strength and a power in the System to resist the extremes of heat and cold, provided they are taken in small quantities and chiefly with meals.	Cheerfulness. Good humor. Generosity and Social pleasures.	Friendship. Honor. Public and private Confidence.
Punch. Toddy. Grog. Milk-punch. Slings. Flip. Egg-nog. Liqueurs. Bitters made with spirits. Raw rum. Brandy. Whisky and Spirits in the morning. The same, two or three times a day. The same every hour in the day, and in the night.	*produce*	Tremors in the hands. Sickness and puking in the morning. Indigestion. Belching. Hiccup. Red eyes, and nose. Rose buds over the whole face and after a while A pallid face. Fetid breath. Hoarseness. A short cough. Sore and swelled legs. Pains in the limbs. Burning in the palms of the hands and soles of the feet. Jaundice. Dropsy. Loss of memory. Palsy. Apoplexy. Madness. Death.	Idleness. Peevishness. Quarreling and Scolding. Obscene conversation. Uncleanliness. Black eyes from fighting. Broken bones from falls. Gaming. Lying. Cursing. Swearing. Pilfering. Stealing. Perjury. Picking pockets House breaking. Assaults on the highway. Murder.	Poverty discovered in a filthy house, and in ragged clothing. Debt. Detestation by family and friends. Hospital. Jail. Hard labor. Chains. A solitary cell. Disgrace. Universal contempt. Imprisonment for life. The gallows.

Religious Intelligence.

BURNING OF THE BAPTIST MISSION PRINTING OFFICE, IN INDIA.

THE Christian public in this country have felt a great anxiety to hear the particulars of the afflictive event, which took place in the conflagration of the Baptist Mission Printing Office at Serampore, on the 11th of March last. The following is a letter from the Rev. Dr. Marshman to the Rev. Dr. Ryland of Bristol, Eng. dated March 12, and received Sept. 9, 1812. *Pan.*

"I closed a letter to you on the 10th, and now write anew. Another leaf of the ways of Providence has been since unfolded, which will fill you both with sorrow and gratitude, and call for the exercise of faith in Him whose word, firm as the pillars of heaven, has declared, "All things shall work together for the good of them that love God."

"Last night, about six, I was sitting in my study musing over the dealings of God, who had that day week taken my infant son; and (what afflicted me far more,) three weeks before, dear brother Ward's second daughter, about six years old, in a putrid sore throat. While reflecting on these providences, some one exclaimed, 'The printing-office is on fire!' I ran instantly thither, and beheld, at the lower end of the office, which is a room 200 feet long, a stage containing 700 reams of English paper, sent out to print the Tamul and Cingalese New Testament, enveloped in flames. Every door and window but one was fastened by a large flat bar of iron which went across it, and was secured by a bolt on the inside. In five minutes, the room was so filled with smoke that a candle would not live. Finding it impossible to open the windows, or for any one to go in without danger of instant death, we fastened that door again, in the hope of smothering the flame, and, ascending the roof, pierced it over the fire; and by incessantly pouring down water, so kept it under for three hours, that nothing but that paper appeared to have kindled, and there the flame was greatly abated. The alarm which we gave brought all the Europeans around us to our assistance, besides our native servants, so that we had all the assistance we could desire.—While, however, the flames were got under there, I looked in, and suddenly saw a flame spread about twenty feet higher up. The smoke and steam increased so as to render it death to get three feet within the wall. In a few minutes the flames spread in every direction, and took away all hope of saving any thing from thence, and filled us with terror for Mrs. Marshman's school, about 30 feet to the north west; a bed-room for the boys, about 16 feet full north, which communicated with brother Carey's; and the hall, library, and museum within 12 feet of it to the north-east. The wind, however, fell, and it burned as straight upward as a fire in a hearth, and communicated to nothing beside. It remained burning for six hours, and consumed the beams, five feet in circumference, the roof, the windows, and every thing but the walls. Happily no lives were lost, nor a bone broken. The loss we cannot at present estimate. It has consumed all but the 6 presses, which we rejoiced were saved being in a side room. Two thousand reams of English paper are consumed, worth at least £5000. Founts of types in 14 languages besides English; namely, Nagree (two founts, large and small) Bengalee, (two founts) Orissa, Mahratta, Seek, Burman, Telinga, Tamul, Cingalese, Chinese, Persian, Arabiac, Hebrew and Greek, were burnt; besides founts of English for carrying on ten works, which we have now in the press; and the cases, stones, brass-rules, iron chases, correspondent with all these.—We have not types left for the circular letter, nor even to print a statement of the loss. The editions of the

New Testament which are stopped, are nine; viz. the Hindostanee, Persian, and Tamul, printing under the patronage of the Auxiliary Bible Society, and the Hindee (second edition,) Telinga, Seek, Burman, Sungskrit (second edition,) and Chinese. The editions of the Old Testament are five; the Sungskrit, Bengalee, (second edition) Orissa, Mahratta, and Hindee. Among the English works suspended till we get types from you, are the Sungskrit grammar, (second edition,) brother Ward's work on the Manners of the Hindoos, (second edition,) Confucius, (second edition) the Dissertation on the Chinese, (second edition,) enlarged to more than 200 pages, a Bengalee dictionary, and a Telinga grammar, both by brother Carey. The loss cannot be less than £12,000 sterling, and all our labors are at once stopped.

"Yet, amidst all, mercy evidently shines. I trembled for dear brother Ward, (as our sisters did for us both,) lest the roof should have fallen in with him, or lest he should have entered too far, and at once extinguish the spark of life. But we were all preserved blessed be God. The flames touched nothing besides; they might have consumed every thing. The presses are preserved, and happily the matrices* of all the founts of types were deposited in another place; had they been burnt it would have been years before they could have been replaced. We can now, however, begin casting types to-morrow, if we can find money; country paper can be substituted for English; and thus two or three months will put the versions of the Scriptures in motion again. But for English [types] we shall be distressed till you send us a supply; we know not even how to send you a circular letter. I am writing this at Calcutta, to go by the packet this evening, whither I am come to inform brother Carey, and therefore cannot tell you what types, nor how many.—They must, however, be of all the sizes from the text of Confucius to the minion in the circular letter; also Italic, and every printing utensil accompanying. Perhaps some friend in London, in the printing line, can tell what goes to complete a printing-office with English types. You must also send a fount of Greek and Hebrew. I am distressed to think where you will find money; but send, if you incur a debt; the silver and the gold are the Lord's. The Christian sympathy of our friends almost overwhelms me. Mr. Brown was confined by illness; but Mr. Bird, his son-inlaw; exerted himself for us in the most strenuous manner. I fear it affects Mr. Brown's mind even more than my own; he sent off an express at midnight to acquaint Mr. Harrington, who is deeply affected. Poor Mr. Thomason wept like a child to-day on hearing of it. He begs us to make out a minute statement of our loss, and he says he will use all his interest on our behalf. We shall write again to-morrow. How it arose we know not. Brother Ward and others think it must have been done by design; and that some idolater among our servants, turning pale with envy at the sight of the Bible printing in so many languages, contrived this mode of stopping the work. This, however, is mere conjecture. Be strong in the Lord, my dear brother: He will never forsake the work of his own hands.

"P. S. One thing will enable us to go to work the sooner: the keys of a building larger than the printing-office, which we had let for years as a warehouse, were given up to us on Saturday last. Thus we have a place to resume our labors the moment types are cast."

* *The* matrices *are the moulds in which types are cast, and are of incomparably more importance than the founts of types themselves.*

THE CORBAN SOCIETY.

An association of ladies under this name, was formed in Boston, in the month of September, 1811, for the sole purpose of assisting poor young men, who are students in divinity, to complete their education. The officers of the Society, with nine Assistants compose the Board of Directors.

In the Report of the Directors to

the society, at their annual meeting in September last, it was stated, that there were sixty three members of the society, and thirty nine annual subscribers, who paid into the treasury $305 a year, that they had received in donations $335, 77, of which $200 were for a permanent fund; that they had, in the past year, given assistance to *twenty four* young gentlemen, who had received in cash $138, and in articles of clothing, $222, 64 cts. in all $360, 64.

Much praise is due to the Directors for the zeal and ability with which they have conducted the affairs of this highly commendable institution In the existing circumstances of the Church, it is hoped that this charity, so ornamental to the female character, will be imitated by ladies in the other large towns in New England. *Ibid.*

GENESEE MISSIONARY SOCIETY.

THE third annual meeting of the *Genesee Missionary Society*, was holden at the meeting-house, in East Bloomfield, on the 13th October last.

This Missionary Society is yet in its infancy; but appears to be rising in importance. The funds consist wholly of donations from charitable individuals and societies.

MASSACHUSETTS SOCIETY FOR SUPPRESSING INTEMPERANCE.

A Society with the above designation was formed in Boston on the 5th of February. A meeting was held for the purpose on the 4th and at the Academy Room in the New State House on the 5 h, when the following preamble and articles were adopted as the

CONSTITUTION.

THE excessive use of ardent spirits, in our country, cannot fail to be deeply deplored by every friend to the true interests of mankind. It may be assumed, upon a very moderate estimate, that more money is expended for ardent spirits, unnecessarily and even injuriously consumed, than is expended for the support both of the ministry and of the schools. By this lamentable excess, many individuals are ruined, many families are made wretched, the public morals are corrupted, and society deeply injured. An evil so extensively destructive calls loudly for a remedy. It is well known, indeed, that vices, when prevalent and inveterate, are not easily suppressed; yet experience testifies that by suitable endeavors, they may be counteracted and checked. Particularly it has been proved by successful experiment, that, with the blessing of God, much to this effect may be done, by associations formed for this benevolent and important purpose. From such an association in this Commonwealth, calculated to act upon an extensive scale, great and lasting utility may reasonably be expected. Under these impressions, therefore, and for such an association, the following Constitution has been framed.

ART. I. The name of this association shall be THE MASSACHUSETTS SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

ART. II. The object of the Society shall be to discountenance and suppress the too free use of ardent spirits, and its kindred vices, profaneness and gaming, and to encourage and promote temperance and general morality With a view to this object, the Society will recommend the institution of auxiliary societies in the different parts of the Commonwealth, upon such a plan as shall be deemed the best adapted to give system and efficiency to the whole. It will also hold correspondence, as occasion may offer, with other Societies, which may be instituted for the same general object.

ART. III. No person shall be eligible as a member, who is not of a fair moral reputation; nor shall any one be admitted as a member unless nominated in open meeting, and approved by the votes of two thirds of the members present at the time. Any person, thus nominated and approved, may become a member by subscribing this constitution, or announcing his acceptance of his election, and

paying two dollars for the use of the Society, as in the case of original members.

ART. IV. The Society shall meet annually at Boston, on Friday next after the General Election, at 9o'clock, A. M. and at other times as duly notified. The meetings of the Society, annual and special, shall be publicly notified in two at least of the Boston news-papers, during two weeks immediately preceding the days on which they are to be held. At each annual meeting a Sermon or Address shall be delivered before the Society, by some person elected for the purpose. The number of members shall not be less than *thirty* to constitute a quorum for the election of officers and members; and not less than *twenty-one* for other business.

ART. V. The officers of the Society shall be a President, three Vice-Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, and eight Councellors,—to be chosen at each annual meeting, and to continue in office until others are elected. These officers shall constitute a Board of Counsel.

ART. VI It shall be the duty of the President to appoint the place of holding the annual meeting of the Society, and also to call special meetings on the request of a majority of the officers of the Society or any ten members thereof; and if the President be absent from Boston, any one of the Vice-Presidents shall have authority to appoint any meeting as aforesaid, and to direct the Secretary to notify the same. The Corresponding Secretary shall hold such correspondencies as the purposes of the Society may require, subject to the direction of the Board of Counsel. The Recording Secretary shall duly notify all the meetings, and keep a fair record of the doings of the Society, and of the Board of Counsel. The Treasurer shall keep the monies and the accounts of the Society, subject to the direction and superintendance of the Board of Counsel.

ART. VII. It shall be the duty of the Board of Counsel to act as the Executive of the Society; to make communications to the auxiliary societies, and to receive communications from them; to collect, combine, and digest facts, and general information relating to the purposes of the Society; to devise ways and means for the furtherance of these purposes; to apply the funds agreeably to the Society's directions; and at each annual meeting to report to the Society their doings, a digest of the facts and general information which they may have collected, and such measures as they may judge suitable for the Society to adopt and pursue. They shall hold stated quarterly meetings.

ART. VIII. Each member of this Society shall make it an object to discountenance and prevent, as far as may be, by his own example and influence, every kind of vice and immorality.

ART. IX. All Clergymen in this Commonwealth are considered as members on their giving notice of their dsire of becoming such, or subscribing the constitution, and they are exempted from the payment of two dollars as above provided respecting other members.

ART. X. The constitution shall not be altered except at an annual meeting, and by two thirds of the members present.

Hon. SAMUEL DEXTER, of Boston, *President.*
Hon. JOHN BROOKS, Esq of Medford,
Dr. John, WARREN, of Boston, and
Hon. BENJAMIN PICKMAN, jun. Esq. of Salem, } *Vice-Presidents.*

OHIO BIBLE SOCIETY.

A Society with the above designation was formed at Marietta in the state of Ohio on the 22nd of Oct. 1812.

INSTALLATION.

INSTALLED, at Sandwich Con. on the 17th Feb. the Rev. JONATHAN BURR, Pastor of the first Congregational Church of Christ in that place, over the Calvinist Congregational Society lately formed and associated with that church.—Introductory prayer and right hand of fellowship by the Rev. Henry Lincoln, of Falmouth.—Charge and concluding prayer, by the

Rev. Noble Everett, of Wareham.—Sermon by Rev. Oliver Cobb, of Rochester, from Nehemiah vi. 3. "And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you."

ORDINATION.

Ordained, at Utica, N. Y. on the 4th Feb. the Rev. Henry Dwight, late of Springfield, Mass.

New Publications.

Calmet's Great Dictionary of the Holy Bible, historical, critical, geographical, and etymological, wherein are explained all the proper names in the Old and New Testament, of men, women, cities, countries, rivers, mountains, &c. also most of the significant and remarkable appellatives, with accounts of the natural productions, animals, vegetables, minerals, stones, gems, &c. the antiquities, habits, buildings, and other curiosities of the Jews, with an ample chronological table of the history of the Bible, Jewish calendar, tables of the Hebrew coins, weights, and measures, reduced to our own, &c. &c. Revised, corrected, and augmented, with an entirely new set of plates explanatory, illustrative, and ornamental, under the direction of C. Taylor. In four volumes. vol. I. Subscription price 9 dolls. a vol. Charleston; Samuel Etheridge, jun. 1812.

Sacred Geography, or a Gazetteer of the Bible. Containing, in alphabetical order, a geographical description of all the Countries, Kingdoms, Nations and Tribes of men, with all the Villages, Towns, Cities, Provinces, Hills, Mountains, Rivers, Lakes, Seas, and Islands, mentioned in the Sacred Scriptures, or Apocrypha, including an Account of the Religion, Government, Population, Fulfilment of Prophecies, and present condition of the most important places. By Elijah Parish, D. D. minister of Byfield. Boston, Samuel T. Armstrong. 1813. pp. 528.

Nathaniel Willis proposes to publish by subscription a Series of Lectures, (twelve in number,) preached in Park Street Church, Boston, by the Rev. Dr. Griffin, on the following subjects viz. I. and II. Total depravity. III. Mankind by nature without holiness, *notwithstanding the natural affections and instincts*. IV. Every man either loves God *supremely*, or is his *enemy*. V. Regeneration not progressive. VI. Regeneration the effect of supernatural power. VII. and VIII. The means of grace. IX. Election. X. The plea of *inability* considered. XI. The perseverance of the saints. XII. The system confirmed and applied. The work to contain 330 pages 8vo. and the price to subscribers to be $1,50 bound, and 1,25 in boards. Subscription papers to be returned by the first of May next.

Samuel T. Armstrong, proposes to publish a volume of *Occasional* Sermons, by Nathaniel Emmons, D. D. to make about 530 pages 8vo. This will be a third volume and comprise sermons heretofore printed separately, and will be printed to match the volume of Original Sermons lately issued from the same press.

The Literary and Philosophical Repertory, No III. for March and April 1813. Middlebury, S. Swift.

A short Biblical Catechism, containing questions, historical, doctrinal, practical and experimental. Designed to promote an intimate acquaintance with the inspired volume. By Hervey Wilbur, A. M. "Search the Scriptures." Jesus Christ. 'Let the

word of Christ dwell in you richly in all "wisdom." Rom. 15. 4. Paul.—Second edition with the assembly's catechism. Exeter, C. Norris & co. 1812

A shorter confession of faith, with Scripture proofs, and a covenant, for the use of christians, in receiving members to their communion:—to which is annexed, Articles of Consociation, revised, and with some additions, recommended to a number of churches in the Western District of Vermont, and parts adjacent, by their Representatives, met at Pawlet, June 7th, 1798, Middlebury, T. C. Strong, 1812.

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Poetry.

HYMN COMPOSED BY DR. HAWKESWORTH, ABOUT A MONTH BEFORE HIS DEATH.

In sleep's serene oblivion laid,
I safely pass'd the silent night,
At once I see the breaking shade,
And drink again the morning light.
New born I bless the waking hour,
Once more with awe rejoice *to be;*
My conscious soul resumes her power,
And springs, my gracious God, to thee.
O guide me through the various maze,
My doubtful feet are doom'd to tread;
And spread thy shield's protecting blaze,
When dangers press around my head.
A *deeper shade* will soon impend,
A *deeper sleep* my eyes oppress;
Yet still thy strength shall me defend,
Thy goodness still shall deign to bless.
That *deeper shade* shall fade away,
That *deeper sleep* shall leave my eyes;
Thy light shall give eternal day!
Thy love the rapture of the skies. *Christ. Observ.*

THE ORPHANS.

My chaise the village inn did gain,
Just as the setting sun's last ray
Tipt with refulgent gold the vane
Of the old church across the way.

Across the way I silent sped,
The time till supper to beguile
In moralizing o'er the dead,
That moulder'd round the ancient pile.

There many an humble green grave shew'd
Where want, and pain, and toil did rest;
And many a flattering stone I view'd,
O'er those who once had wealth possess'd.

A faded beach its shadow brown
Threw o'er a grave where sorrow slept;
On which, though scarce with grass o'ergrown,
Two ragged children sat and wept.

A piece of bread between them lay,
Which neither seem'd inclin'd to take;

And yet they look'd so much a prey
To want, it made my heart to ache.

My little children, let me know
Why you in such distress appear;
And why you, wasteful, from you throw
That bread, which many a heart would cheer.

The little boy, in accents sweet,
Replied, whilst tears each other chas'd,
"Lady, we've not enough to eat,
And if we had, we would not waste.

"But sister Mary's naughty grown,
And will not eat, whate'er I say,
Tho' sure I am the bread's her own,
And she has tasted none to-day."

"Indeed," (the wan, starv'd Mary said)
"Till Henry eats, I'll eat no more;
For yesterday I got some bread;
He's had none since the day before."

My heart did swell, my bosom heave;
I felt as though depriv'd of speech,
I silent sat upon the grave,
And press'd a clay-cold hand of each.

With looks that told a tale of woe,
With looks that spoke a grateful heart,
The shiv'ring boy did nearer draw,
And thus their tale of woe impart.

"Before my father went away,
Entic'd by bad men o'er the sea,
Sister and I did nought but play....
We liv'd beside yon old ash-tree.

"And then poor mother did so cry,
And look'd so chang'd I cannot tell;
She told us that she soon should die,
And bade us love each other well.

"She said that when the war is o'er,
Perhaps we might our father see;
But if we never saw him more,
That God our Father then would be.

"She kiss'd us both, and then she died,
And we no more a mother have....
Here many a day we sat and cried
Together, on poor mother's grave.

"But when our father came not here,
I thought if we could find the sea,
We should be sure to meet him there,
And once again should happy be.

"We hand in hand went many a mile,
And ask'd our way of all we met,
And some did sigh, and some did smile,
And we of some did victuals get.

"But When we reach'd the sea, and found
'Twas one great water round us spread,
We thought that father sure was drown'd,
And cry'd, and wish'd us both were dead.

"So we return'd to mother's grave,
And only long with her to be!
For Goody, when this bread she gave,
Said, father died beyond the sea.

"Then, since no parents have we here,
We'll go and seek for God around;
Lady, pray can you tell us where
That God, our Father may be found?

He lives in heaven mother said,
And *Goody* says that mother's there;
So if she thinks we want his aid,
I think, perhaps she'll send him here."

I clasp'd the prattlers to my breast,
And said, come both and live with me;
I'll clothe ye, feed ye, give ye rest,
And will a second mother be.

And God will be your Father still;
'Twas he in mercy sent me here,
To teach you to obey his will,
Your steps to guide, your hearts to cheer.

London Cour.